family, as he was supposed to be able to successfully defend himself and the honor of his family. 684 [682]

If an unmarried girl acted immorally and was caught by her father, she was tied and dragged around the village for everyone to see. If she persisted in misbehaving she would be exiled by her relatives.

Incest does not seem to have been a capital crime. If sons and daughters committed incest they were beaten by their parents.

Theft was not common but if it occurred the two extended families usually settled the matter by returning the stolen goods or by compensation in the form of property. 685

If it was generally believed that a sorcerer had made one ill or had killed a relative by means of black magic, the sorcerer would be killed. 683 756 The killing of the sorcerer had to be performed outside the village because if anyone killed a shaman in the village it was considered murder. Under these circumstances a man would wait until the sorcerer went hunting or went to cultivate his garden outside the village. If he succeeded in killing him the matter would end there. On the other hand, people feared shamans, for their relatives or other shamans would try to revenge the death.

The Terena stress the fact that there was little crime in the villages in the old days, the social unity of the village being strengthened by constant external danger and the moral authority of the war chief and the two moiety chiefs. 674 182 The treatment of murder shows that the villagers did not leave punishment entirely to the extended families, but attempted to avoid feuds through the enforcement of the village law of death in battle.

The bonds which held the members of the village together and which gave cohesion to the classes were those of kinship. 602 [614] There were no clans. The moieties functioned primarily as ceremonial units. [616] For general economic and political security an individual depended upon his kinsmen, both on his father's and mother's side.

## KINSHIP TERMINOLOGY

In the grandparents' generation there are two terms which are extended to siblings of grandparents, both maternal and paternal, and to their spouses. These two terms are *onju* for grandfather, and *onje* for grandmother. 601